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trived by Dr. Hooke. The above is described in the Philosophical Journal, in a paper signed, A. F.

Stand for Shoemaker's work.

Mr. Thomas Parker has contrived a bench at which shoemakers can work in a standing posture; it consists of a perforated board, whose edge is surrounded with a cushion, covered with leather, and supported by four legs; it thus somewhat resembles a basonstand. It is four feet high, the perforation is about six inches in diameter; the shoe and last are laid across the above annular cushions, and is retained firmly by an end cross strap, which passes round it, and descends to a treadle, on which the workman rests his foot: a little flat leather cushion, used in adjusting the last and strap, and a small triangular prism of wood, on which boots are closed, complete the apparatus. Mr. Parker received fifteen guineas for this contrivance, from the Society for Arts, &c.

Hawthorn propagated by Cuttings of the Roots.

Mr. Taylor, of Morton, has discovered, that hawthorn hedges may be formed in a more expeditious manner than usual, by cutting the roots of this shrub into small pieces, and placing them with the top one-fourth of an inch above the ground; the upper end of each piece may be marked, when cutting, by giving it two cuts, and the lower end but one.

The spring is the best time to plant the sets. Of those planted by Mr. Taylor, not five in one hundred were lost. For this discovery Mr. Taylor received the silver medal from the Society for arts, &c.

BIOGRAPHICAL SKETCHES OF DISTINGUISHED PERSONS.

MEMOIR OF THE LIFE OF THE REV. THEOPHILUS LINDSAY, A. M. FORMERLY FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE, AND VICAR OF CATTERICK IN YORKSHIRE.

PRINCIPLE is so extremely valuable, that when a striking instance of it appears, in opposition to the prevailing selfishness of the age, it is doing a service to the community to let such characters reflect their lustre, and be generally spread, that their excellent example may not be lost, but encourage others to similar faithfulness. The use of those examples is not lessened, whether we agree in opinion with such exhibiters of principle or not. It is a strict and honourable adherence to *principle*, which deserves to be held up to imitation, and which is the more necessary in the present day, when so much casuistry has been employed to reconcile the subscribing to one set of doctrines, and the believing in another. A man should honestly avow his sentiments, and patiently submit to the inconvenience of holding them. If he believes them to be true, a consciousness of upright intention, wonderfully supports a man under every difficulty, while *if he has not the approbation of his own mind*, the possession of wealth or other enjoyments, will not confer permanent felicity. We therefore take the opportunity of making our readers acquainted with the character of Theophilus Lindsay, recently deceased, and so well known in England, for his undaunted assertion of thinking for himself, and for which he nobly made great worldly sacrifices. For the particulars in the annexed sketch, we are indebted to the London Monthly Magazine, of last month. Care has been taken to leave out such parts, as might have a tendency to lead into theological controversy; as the aim is rather to display a man acting according to the strict dictates of conscience, than to enter into the merits of the opinions, which he held.

Theophilus Lindsay was born at Middlewich, in Cheshire, June 20th, 1723, old style. His father Mr. Robert Lindsay, was an opulent proprietor of the salt-works there, and highly esteemed for his integrity and worth; and his mother was an excellent and

pious woman, of the name of Spencer, in the county of Buckingham, a younger branch of the Spencer family. Theophilus was the second of three children, and so named after his god-father Theophilus, Earl of Huntingdon, to whom Mrs. Lindsay and her children were greatly indebted for many instances of kindness and protection, after the death of her husband. Theophilus received the rudiments of learning at the grammar school of Middlewich, and being of a delicate constitution, and attached to books, almost from his infancy, he was, from an early age, intended by his mother for the church. At length it was resolved at the desire of Lady Anne Hastings, the particular friend of his mother, that he should be placed under the care of Mr. Barnard, master of the free school at Leeds. Here he made a rapid progress in classical learning, and from his worthy and truly excellent preceptor, imbibed those active principles of piety and benevolence, to which his tender heart had always been inclined, and which in every future period of his life, shone forth most conspicuously.

At the age of eighteen, Mr. Lindsay was admitted to St. John's College, Cambridge, where he availed himself of every advantage which his situation afforded, and by the most exemplary diligence, and moral conduct, obtained the entire approbation of his tutors.

Having finished his studies at College, taken his first degree, and been admitted to Deacon's orders, he was nominated by Sir George Wheeler, to a chapel in Spital Square, London. He had not been in this office quite two years, when, at the particular recommendation of the Earl of Huntingdon, he was appointed domestic chaplain to Algernon, Duke of Somerset. In this, as in every situation of life, he obtained the respect and affection of those with whom he was connected. The Duke from an ardent attachment to his talents and virtues, determined to procure him a high rank in the church; but an early death deprived Mr. Lindsay of his illustrious patron. For some time he remained with the Duchess, till the health of her grandson, the present Duke of Northumberland, requiring a change of climate, she prevailed upon him to accompany the young nobleman to the South of France. This was about the year 1754, and the excursion proved as beneficial to the health of the tutor, as it was favourable to that of his pupil. On their return, the late Duke wished Mr. Lindsay to supply a temporary vacancy of a good living in the north of England, called Kirkby Wisk. To this he readily acceded, as it called him to the discharge of the pastoral duty, which was peculiarly acceptable to his mind. At Kirkby he became acquainted with Archdeacon Blackburne; and being always a diligent reader of the Scriptures, and having an ardent thirst for theological truth, it was not surprizing that an intimate friendship should be formed between them. Mr. Lindsay's residence in the north was short. When he had been at Kirkby about two years, the living of Piddletown, in Dorsetshire, becoming vacant by the death of Dr. Dawney, and being in the gift of the Earl of Huntingdon, it was presented to him at the desire of Lady Anne Hastings, the aunt of Lord Huntingdon, and the original patroness of Mr. Lindsay. This was considered by that noble lady only as an introduction to much higher preferment,* which she considered fully within his reach, through the interest of Bishop Butler, and other persons of great influence in the state.

In the year 1760, during his residence at Piddletown, he visited his friend Archdeacon Blackburne, and formed a connection with, and married his daughter-in-law, who proved to him, as we shall see in the sequel, no common help-mate, and to whom, with respect to her present situation, may be applied with strict justice, what was said of another excellent lady. She "whose masculine mind understood, and was in unison with all his principles, is pre-eminently distinguished

* The future biographer of this excellent man will be put into possession of facts that will unquestionably prove that he declined embracing offers which he knew would infallibly have led to the very highest honours of the church.

by her loss; she has the remembrance of his talents and virtues to console her, which none can enjoy but those who, like her, possess his spirit." See Jebb's Works, vol. I, page 235.

In the year 1764, Mr. Lindsay was enabled, through the interest of Lord Huntingdon, to exchange the living of Piddletown for that of Catterick, in Yorkshire, in order that he might be near his friends. Here he resided nearly ten years, an exemplary pattern of a primitive and most conscientious pastor, instructing the young persons of a large parish; preaching or lecturing twice every Sunday; visiting the sick, admonishing with parental affection the thoughtless and unwary, and superintending the schools for the poor.

Besides his various and highly important duties as a parish clergyman, Mr. Lindsay was ever alive, and heartily active, in every cause in which the principles of truth and right reason were concerned. We accordingly find him, in the year 1771, zealously co-operating with Archdeacon Blackburne, Mr. afterwards Dr. John Jebb, Mr. Wyvil, and other respectable characters, in endeavouring to obtain relief in matters of subscription to the Thirty-nine Articles. The business originated in the Confessional of Mr. Blackburne, who afterwards, urged by his friends, drew up proposals for an application to Parliament.

In the autumn of 1771, Mr. Lindsay, in a letter on this subject, to his confidential friend, Mr. Jebb, says, "I own to you, Sir, I cannot but be greatly interested in a cause, in which I bless God that I have an opportunity to engage, and declare myself, and for which I do not know, with the help of God, the pains or sufferings that I would refuse." He then speaks of the small success he had met with in obtaining signatures to the petition; and of his unabating zeal to proceed by writing, and personal application: "I have offered (says he) and if health be permitted, will carry the petition to Kendal, in Westmoreland; to Newcastle, in Northumberland; to York, and Wakefield; all places at a very great distance from me, and in which labours I am alone, without any assistance whatever." The result of Mr. Lindsay's long journey was the addition of a few names only to the petition; it was, however, in the end, signed by about two hundred persons, and presented to parliament, on the 6th of February, 1772; but after a long, very animated, and interesting debate, rejected by a large majority. After this event, so unfavourable to his hopes, Mr. Lindsay writes to the same friend, "I trust our cause, the cause of truth, will be as much advantaged by their unreasonable obstinacy, as it would have been by their honest and chearful suffrage for it."

Mr. Lindsay had already written to a friend, who has since quitted the church, upon the same subject, and in reference to it, he says, "I have our cause greatly at heart, though with little power to serve it, but which I gladly exert to the utmost; and by the blessing of God, and the full concurrence *(quæ quoque currentem inciiat)* of my wife, I hope I shall be ready to run any hazard or loss to promote it." He had, in a former letter, referred to the zeal of Mrs. Lindsay, in the same business, as one "that was ready to run any hazards for its sake."

About this period, an anonymous writer, under the signature of Lælius, seems to have publicly started the subject of persons remaining in the church who could not conscientiously conform to her principles; to this Mr. Lindsay most feelingly alludes. "The subject of Lælius's last letter may give one many a pang, I cannot say that I have been for many years, a day free from uneasiness about it. Farewell." This pathetic sentence was written, March 2nd, 1773, and in the following September he seems to have made up his mind decidedly on this important subject. "I think," says he, "you must have perceived in my letters, perhaps, in my conversation, a dissatisfiedness with our ecclesiastical impositions, and a tendency to relieve myself from them. This, indeed, had taken place long before our association was formed, and the execution only suspended, and retarded by it, though some pleasing expectation was formed, that providence might unexpectedly give such a turn to our endeavours, as might make me easy, or give me liberty to make myself easy. But as my chief dissatisfaction is with

those Trinitarian forms that pervade the whole liturgy, all hope of that kind is entirely cut off. The resolution I have formed of retiring, has been absolutely fixed for some time, and will take place in a few months. It was absolutely necessary, for my own peace with God, which is to be preferred above all considerations; but I have found great difficulties and opposition already, and expect to find more. My greatest comfort and support, under God, is my wife, who is a christian indeed, and worthy of a better fate, in worldly things, than we have a prospect of; for we leave a station of ease and abundance, attended with many other agreeable circumstances. But, thanks be to God, we have not given way to ease and indulgence, and can be content with little."

On the 12th of November he wrote to the prelate of his diocese, informing him of his intention to quit the church, and signifying that in a few days he should transmit to him the deed of resignation. On the same day he wrote a long letter to Mrs. Jebb, in which he says, "I have never had the least doubt from the first moment I resolved on the step I am now about to take, that it was right, and my duty. I have had some subsequent hope too, that it might serve our cause, and the cause of God's truth. I bless the God of Heaven for myself and my wife, who is destined to bear a great part of the burthen; that as difficulties encrease, and they must encrease the nearer the time approaches, our resolution and courage encrease; and I have no doubt but the promises made to faithful servants will be fulfilled to us, that we shall have strength proportioned to our trial, and want of it." At this time, he was busy in printing his Apology, which he published almost immediately on his resignation.

The reader must have seen with what firmness, but at the same time, deliberation, caution and prudence, Mr. Lindsay acted in this important business, and nothing could exceed the satisfaction he felt when he had accomplished the task, of which an extract from his own letter to Mr. Jebb, dated 5th of December 1773, will give a just idea. Speaking of the encouragement and comfort he had derived from his friend's correspondence, he adds, "if I had been opposed and condemned by all my friends, by all the world, in what I have been long meditating, and have now accomplished, I must have done it. The track of duty was so plain and straight, I must have been abandoned to every moral principle, not to have gone on in it. I have no doubt, but that I shall have encreasing joy in what I have done, to the latest day of my life, and I feel myself delivered from a load which has long lain heavy upon me, and at times nearly overwhelmed me. The Bishop of Chester, my diocesan, has behaved with great friendship, and kindly wished and sought to have prevented my taking such a step; and the same has been endeavoured by other great friends, and various expedients proposed. But I now only wonder I did not sooner make my retreat, and I am persuaded that will be the general cry of many when they see my "Apology."

Previously to his quitting Catterick, Mr. Lindsay delivered a farewell address to his parishioners, with whom he had lived in terms of the greatest harmony and friendship; to them he states his motives in a simple and very affecting manner, pointing out the reasons why he could no longer conduct their worship, "without the guilt of continual insincerity before God, and endangering the loss of his favour for ever." Nevertheless the separation was no light thing; it cost him many a pang, and occasionally filled his mind with an almost overwhelming anxiety. "To leave," says he, "a station of ease and affluence, and to have to combat with the various straits and hardships of an uncertain world, affords but a dark prospect. But we must willingly submit to this hard lot, when not to be avoided without deserting our duty to God and his truth." He had, however, the high satisfaction of being able to appeal to his hearers, in the language of the Apostle, "I have coveted no man's silver or gold or apparel. In nothing have I made a gain of you, or sought to enrich myself; nor am I enriched by you at all; but what was over and above the supply of necessary wants, has been freely expended in different ways, in which it was thought might be most

useful to your present benefit and future happiness. I have not sought yours, but you."

Mr. Lindsay arrived in London, in January 1774, where he met with some valuable friends, who chearfully and zealously patronized the idea of opening a place of worship, devoted entirely to Unitarian principles. The difficulty was, in finding a place that should be respectable and commodious, and at the same time free from any heavy expenses, which at that period could not be well borne by those who embarked in the undertaking. A room of this kind, in a few weeks, offered itself in Essex-street, in the Strand, which was immediately taken and fitted up for the purpose. Obstacles of a new kind now presented themselves, much time was lost, and many unsuccessful efforts were made in obtaining a license. Some of his more eager friends wished Mr. Lindsay to proceed without obtaining a legal title to assemble; but Mr. Lee, afterwards his Majesty's Solicitor General, who was his most ardent friend, dissuaded him from such a step, assuring him, at the same time, that if, upon any pretence, a refusal was given by the magistrates, he would move the court of King's-bench, for a mandamus. Renewed applications were made, but without effect, till Mr. Lee himself went to Hick's-hall. "He came," says Mr. Lindsay, "like a lion; desired to see the entry that had been given into court, to license a place of worship for a society of Dissenters; he was sorry such unusual obstructions had been put to so legal a demand: he understood that it had been said by some, that the justices had a discretionary power in such cases; they were mistaken; they were merely official; and if they refused, a mandamus from the King's-bench should compel them; he hoped, however, that the great Magna Charta of the religious liberties of Englishmen, was not now going to be attacked." The justices admitted they had no discretionary power, but something being said with regard to the doctrine to be preached, and the minister to officiate, he told them these were subsequent facts and matters of inquiry, that the house of worship was the object before them, and they were bound to make a record of it. To this at length they assented, and the certificate was ordered to be delivered the next week.

Mr. Lindsay now felt all the satisfaction of his new pursuits, that he could have anticipated; he speaks again and again, with rapture, of the pleasure which he felt in being disentangled from human creeds; and in reference to his success, he says, with that spirit of modesty which ever accompanied all that he said, and every effort which he made, "I have met with respect more than I could expect or deserve, and friends who have contributed to defray the expenses of fitting up, rent, &c. of our chapel; much of this has been from strangers, most of them Dissenters." In the same letter he writes, "I am now a Dissenter myself, and so far more at liberty than I was, and I am happy in it; nay, I would say to you, I glory in it." The extracts that have been transcribed from Mr. Lindsay's letters to his bosom friend, will exhibit, it is presumed, in a more striking manner than any description, the bent and tenour of his mind in the most trying scenes of his life. His way was now comparatively smooth, and in the high estimation of friends of the first rank in society, and the first talents in the state, and in literature, he might be said to begin to reap the fruits of his disinterestedness and integrity.

In every character of life which this excellent man sustained, he acted his part with honour, integrity, and the highest respectability; and his memory will be cherished to the last hour of life, by those who had the happiness of being admitted to his society and friendship. Others equally devout, equally humble, equally deserving, will be forgotten, when the name of Theophilus Lindsay shall be held in high estimation; because to humility, piety and perseverance, he adds a courageous avowal of the truth.

Till the summer of 1793, Mr. Lindsay himself, with the aid of his friend, Dr. Disney, conducted the services of the place. He then resigned the whole into the hands of his able coadjutor, notwithstanding the earnest wishes of his hearers that he should continue a part of the services: to his friends he

acknowledged a sense of their kindness, and also to Dr. Disney, who had readily and handsomely offered to perform all the duty that he was unable to discharge himself, but he chose rather to make his retreat while he was in the full possession of his faculties, to meet, as he expresses it, "the unavoidable infirmities of nature, in a private station; and if I may not be wholly useless therein, it will complete the innumerable blessings with which my life has been crowned, of which the greatest of all is a capacity and opportunity of being serviceable to others, in promoting the cause of truth and virtue."

The life of this excellent man could not be useless; till he had attained his eightieth year, he did not cease to instruct by his pen, though he had chosen to retire from the pulpit. In the year 1802 he published his last work, entitled, "Conversations on the Divine Government, showing that every thing is from God, and for good to all." The object of this work was, as the title imports, to vindicate his maker from those gloomy notions which are too often attached to his providence, and to show that the government of this world is the wisest that could have been adopted, and that the evils and distresses of life are not permitted, but for the good of all. It must be acknowledged that a work of a better tendency could not have been left as the last legacy of a Christian minister.

He could not foresee whether the cruel laws, still existing on our statute book, should not hurl their vengeance against the first man that opened a place of worship avowedly in opposition to the doctrines which those laws were intended to guard and uphold. But he had counted the costs, and was, as we have seen from his own letters, prepared for any, and every event, however trying, however afflicting. He ever acted upon the principles which his last publication justifies and defends, that the dispensations of Heaven are always right, and that suffering and pain cannot be inflicted but for the wisest purposes; hence having seen his duty he could not diverge from its path. By this principle he was actuated to the latest period of life; being on his death-bed, and in great pain, which he mentioned with perfect meekness and patience, a friend standing by him observed, your favourite maxim, sir, "whatever is, is *right*," will no doubt support you. "No," said the dying saint, with an animation that lighted up his countenance, "whatever is, is BEST." This was the last sentence he was able distinctly to articulate, which proved that his faculties were still clear and vigorous, and his trust in God was unabated; and that what he had preached to others, through a long life, was able to support, to comfort, and to exhilarate the preacher himself, at the last trying moment of death, which happened November the 3d. 1808.

The remains of this excellent man were interred in Bunhill-fields, on Friday the 11th, according to his own express directions, in the most private manner possible. Had it been permitted, multitudes would gladly have shown him their last tribute of respect, by attending the funeral.

SKETCH OF THE LIFE OF JOHN OPIE, A.R.

GREAT talents, it has been said, are generally accompanied by great eccentricities. The observation is often founded on truth. To attain to excellence, it is necessary to deviate from the beaten track; the mind once justified in the deviation to which it has been urged by its superior powers, begins to hold the multitude in contempt, and to imagine that as they have been wrong in one point they must be wrong in all, and thus is guided by a prejudice which, though directly contrary to that by which they are actuated, is equally unfounded in reason. The one is impelled by a habit, that long custom has made almost instinctive, to follow the same course in which his fore-fathers have gone: the other, once broken from these shackles, feeling averse to come again within the sphere of the attraction that regulates the movements of the great mass of mankind, uses all his efforts to increase his distance, until habit forces him to continue in the same path of deviation and to vary still more and more from the